

AUGUST.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

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EVERYBODY TO HIS TRADE.

Nothing is truer than that a man who attempts to be a jack at all trades is successful in none. Equally true is it that life is too short for a man to prepare himself for grappling with all kinds of diseases. We need specialists in medicine, and in large cities it is becoming more and more the custom for physicians to adopt some favorite special line of practice. The names of many such become familiar the world around, as that of Dr. Douglas who attended General Grant, or Dr. Foote, of New York, whose original ideas of and successful practice in chronic diseases have become widely known because his entertaining, writings and remarkable cures are to be found in almost every county of every state of the Union. His favorite work, "Plain Home Talk," has worked its way around the globe both via of London and via San Francisco to Australia and New Zealand, with the result that the doctor, at his office, 120 Lexington Ave., New York, is in receipt of consultation letters and reports from patients in every foreign mail. But this prophet is not without honor in his own country, and it is mainly from his own countrymen that Dr. Foote invites free consultation, and to whom he offers the benefit of his thirty years experience. His career and success alone prove the advantage of specialization.

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The Manifesto.

VOL. XVIII.

AUGUST, 1888.

No. 8.

OBSERVATIONS ON THE NATURE AND EFFECTS OF PRAYER,

GILES B. AVERY.

DR. BLAIR remarked, "Prayer has its effect wholly, or principally on ourselves; because God is unchangeable, and, therefore, unmoved by our importunities, and unaffected by our joys, sorrows, wants or woes; for with Him is neither variableness, nor shadow of turning."

Jesus,—the Christian Preceptor and Guide, said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven know how to give good gifts to those who ask him." Matt. vii., 11.

The fact is, the only hinge upon which the justice of God hangs, is a continual adaptation of God's purposes to meet the doings and conditions of his creature, man. And to apply the principle of unchangeableness of God, which simply has reference to the immobility of his laws, to the idea that He is unaffected, and unmoved, by the doings of his creatures, consequently does not meet their acts according to his law of justice and mercy, and strengthen and fortify them in worthy, good pursuits, while he discards and frowns upon the opposite,

is to make justice and mercy terms of no meaning, or, rather, to drive them into chaos and oblivion, and set up the Supreme God on a throne of unchangeable dispensations, showering down upon earth from time to time alternate portions of blessings or cursings, let his creatures do as they may; for, it cannot be denied that both of these are the dispensations of his hand; although some sophists contend, that, since God is love, it is not consonant with his attributes to dispense sufferings.

But, let the objector remember that God's attribute of love does not obliterate his attributes of justice, righteousness, mercy and truth. "Shall not the Judge of all the earth do right?" Gen. xviii., 25. God is not solely *one* of these attributes without the others! And, since there are opposing powers, it is not possible for God to love that which is good, without hating that which is evil; for, the very effort of loving and blessing certain deeds and principles that are good, is, of itself, hating and cursing that which is evil. What could be a stronger demonstration of opposition, aversion, or hatred to wicked deeds and baleful principles than this?

On the principle of unchangeable dispensations; or, changeable alternately and uniformly, without regard to merits

or demerits of humanity, it might so chance that a generation living under a dispensation of God's fixed blessings might thus be blest who were quite unworthy, while a worthy generation, living perchance in a period of his displeasure, would receive cursing and bitterness of soul! Where then would be manifest *justice, righteousness, and goodness*? Would it be just that a meritorious people should be ravaged by the scourge of God's displeasure, and driven out of hope? Could zeal for good works survive under an expectancy of such a scourge? Could love and gratitude to God be tendered by a soul while smarting under the lacerating strokes of unjustly dispensed sovereign will?

Nay, Caviler! When Omnipotence frowns on virtue, she sinks to rise no more! And when He smiles on vice, justice will wrest from Him the scepter, and rule the world himself! Aye, more, were it possible for God indifferently to sit, while virtue and vice contend, his silence would be a sanction to them both, and, thus divided against himself, He soon should no more be!

The subject is beyond reasonable prevarication that power, wisdom, goodness, justice, love, righteousness and mercy, are attributes of Deity. But, all these are unmeaning terms, if God is unmoved by the doings of his creatures, and unchangeable, in the sense of not conforming his dispensations of love, mercy, righteousness, &c.—to meet the meritorious doings of his creatures!

The position that, "With God there is neither variableness nor shadow of turning" is strictly true, but, it is applicable only to his identity of attributes; not to the application of his powers in righteousness to meet the doings of his

creatures; for, as said Paul, "The powers that be are ordained of God, and the invisible things of Him from the creation are manifest in the things that are, even his eternal power and Godhead." Rom. xiii. This refers only to the "higher powers." Hence, how is it possible for the wonderous works of his hands to be affected by powers and principles in contact, and all nature—the work of his hand, animate and inanimate to be affected by the action of surrounding conditions and principles in operation, when in connection and none of this element to exist in their Maker?

Without influence, communication is bankrupt, heaven-void, and friends unknown! Thus would Cowper sing in vain that,

"A true friend must echo sigh for sigh, and groan for groan,

And wet his cheeks with sorrows not his own."

If this influence extant in all nature, is not from Deity, it surely must be from Satanity, for it exists, and if thus, "Friendship's cordial were a boon of hell."

No longer say that God is the soul of heaven, and unmoved by the doings of his creatures! Christ, the Son of God, when born of the spirit, as a primary lesson, taught to feel for others' woes; and he declared that he was in the Father, and the Father in him. If God were unmoved by the doings of his creatures, upon what principle is their sufferings consequent upon the violation of law dispensed to his creatures? Is it consistent for Him to pull down that which He has built up; to erect a temple for the purpose of demolition, thus to teach man his Omnipotence? If this bespeaks Omnipotence, man shares his dignity!

Upon what principle are rewards and punishments admissible? Upon what

principle was language confused at the building of Babel? Upon what principle did Christ teach remission of sins? Upon what principle did Christ teach faith in prayer? And that prayer would be granted because of importunities?

Say, is it goodness,—

And, did God make a pure desire,
 E'er to exist in quenchless fire?
 Say, should his justice never fill,
 A cup formed empty by his will?
 Has He set limits unto space,
 Beyond the circles of his grace,
 And yet designed the same to fill,
 When inconsistent with his will?
 Shall justice sheathe his judgment's sword,
 When creatures mock and scorn his word,
 Or did He bid mankind profane
 His Holy Reverential name?
 Shall He in justice's chariot ride,
 And, unaffected, see the tide
 Of man's ambition ebb and flow
 And bless alike for weal or woe?
 Is He unmoved when sordid lust
 Would sheathe his scepter in the dust,
 And bigots fain would rear a throne
 More that they honor than his own?
 Did He create desire and hope
 To tantalize till they elope?
 Or has He granted to their will
 To measure future good or ill?
 He's interfered, indeed with man,
 And often contravened man's plan,
 For this God's goodness did foresee
 To be his justice's stern decree!
 But, say, did not the piteous moan,
 When Abram sacrificed his son
 Call forth an angel to his aid
 Before his knife the child had slayed?
 Was God unmoved though Adam fell,
 Refused obedience,—Rebelled?
 If so, was yet his promise true
 Of Savior and Redeemer too?
 When wicked Cain his brother slew,
 Did God, supine the action view?
 If so, how did the curse on Cain,
 Derive its power to float amain?
 When wickedness the earth did fill,
 And rebels spurned God's holy will,
 Did God, unmoved, behold their rage,

And blot the record from time's page?
 If thus, whence did the flood descend
 To deluge earth from end to end?
 And why was heaven so cruel too,
 As to destroy the rebel crew?
 Who taught old Noah an ark to build,
 Directed how it should be filled
 Commanded him repentance preach,
 And perfect generation teach?
 If God, unmoved by man's vile plan,
 Still blessed and prospered him as man,
 In running counter to his (God's) will
 Man's lust to pamper and fulfill,
 Say, if God never frowns with horror,
 Who punished Sodom and Gomorrah?
 Or, being good, if God frown on us,
 Who gave a Covenant, with promise
 To good old Abraham—faithful sire,
 Who proved his faith to feed the fire?
 For Moses why the bush to burn
 If God moved not to man's concern?
 Or, how did he, by God's direction
 Inflict the plagues for man's correction?
 If God, unmoved could see old Pharaoh's rage
 And, grieved old Israel cared not to assuage,
 Pray, tell us how her murmur did Him shock,
 To pour forth water from the barren rock?
 Or, why, when gratitude for manna fails,
 God filled the mouths of Israel with quails?
 If God's ne'er moved by e'en a nation's plea,
 Say, who for Israel sundered the Red Sea?
 And if God moves not when man's soul is tried
 Why were the broken tables fresh supplied?
 When Moses, in distress for Israel's sin,
 Brake the two first, why give to him again?
 Why call him to the mount, and there renew
 The Covenant for the idolizing Jew?
 And, if with God, man's deeds have no avail,
 Who slew the fourteen thousand men when
 Korah fell?
 And why was Moses, and his brother Aaron,
 Withheld from entering the land of Canaan?
 Say, why, if God ne'er frowned at their distrust
 Why this debar from lovely Canaan, just?
 Why, for idolatry, and whoredom too
 Destroy two dozen thousand of the Jews?
 And thus debar them from the land of Canaan,
 Because seduced by the advice of Balaam?
 If God move not when troubles scathe the
 soul,
 Who caused the waters of the Jordan roll?

And, when all Israel stood upon her banks,
Divided Jordan for her dry shod ranks?
And piled the waters, as a heap of rubble
To let his Israel pass them free from trouble?
If God's ne'er moved when man, in weakness
calls,

Who leveled Jericho's substantial walls?
When priests, with trumpets rent the mellow
air

What was there in the trumpets but a prayer?
And, if Jehovah was not moved with this
What threw the giant walls into abyss?
The sound of trumpet though it split the quill
Could never move a wall without God's will!
How could Elijah unto heaven ride
In fiery chariot without God for guide?
And would his angel guide a wicked man
Whose life was mockery to his holy plan?
Were not the prayers Elijah poured to heaven
Together with obedience by him given,
The motive powers that rolled the chariot
wheels,

Urged forward by the Lord, who prayer feels?
If God's ne'er moved whene'er his children
pray,

But, tyrant like, from prayer doth turn away,
Who slew the Baal prophets, all by fire
To prove Jehovah true, and Baal liar?
When good Elijah prayed, who rain distilled
Upon the thirsty land, a bounty willed?
If God ne'er moves, when man prays in his
might

Who bade his angel, punish in a night
The eighty-five and hundred thousand men
By death, for trespass upon Judah then
An answer to the prayer by Hezekiah
United with his brother, good Isaiah
Did God move not, for mortals here below,
In case of Shadrach, Meshach and Abednego?
Who, then protection in the furnace gave?
Who rolled away the flaming fiery wave?
Who saved them scatheless in a sea of fire
In answer to their godly live's desire?
Who, when the church of Christ's disciples
prayed

The cloven tongues of nations then displayed?
Thus, when they keenly felt the Savior's loss,
Bestowed on them the heavenly pentecost.
When John and Peter, to the house of prayer
In Christ's own name and spirit did appear,
Who healed the lame man, sitting at the gate
And raised to a walking man's estate?

When the Apostles were in prison laid,
Who led them forth—the soldier's trust be-
trayed?

When Peter, bound with chains in prison lay,
'Tween soldiers, watching lest he steal away,
Who, while the soldiers slept, the chains did
loose

And led him forth for heaven's special use?
These gifts were answers to the saints, who
prayed

'Twas God's right hand of power these works
displayed

And thousand thousands yet the song may sing
To praying saints, God will an answer bring.

Mt. Lebanon, N. Y.

"THINK ON THESE THINGS."

M. J. ANDERSON.

All our dignity lies in our thoughts.—
PASCAL.

*Whatsoever things are true, whatsoever
things are honest, whatsoever things are
just, whatsoever things are pure, whatsoever
things are of good report; if there be any
virtue, and if there be any praise, think on
these things. Phil. iv., 8.*

WORTHY subjects for contemplation;
themes to uplift the mind and feelings
from the miasmatic lowlands of sensuality,
up to the sunlit slopes of our higher
nature and being.

The fair sweet lily and the noxious
weed may grow side by side, each
drawing sustenance from the same soil,
one absorbing the nectar, the other the
poison of life elements. So it is with
individuals; under the same circum-
stances and advantages, they will, each
according to their inherent nature and
tendencies, either absorb the spirit that
unfolds the good and beautiful, or oth-
erwise imbibe and assimilate all that
tends to develop the coarser part of
their natures.

We must strive to curb and rein our
thoughts as the master does his steed,

teaching them to go in the direction *we* will.

If, according to the apostle's injunction, we dwell on whatsoever things are true, we shall preclude from our mental vision, that vast array of superficial and unreal imagery which the world places before the mind, impressing it with false ideas and chimerical fancies, that have no foundation in truth. If we think only upon the true, the curtain of life's drama will rise revealing scenes of naturalness and beauty, unfolding to our senses the grandeur and glory of a life whose centre is God, and whose outgrowth is beneficence and love.

"Whatsoever things are honest." Ah, if we think honestly we shall surely act nobly towards all mankind. They who work by hypocrisy and deceit, will be crushed in the ruins of their own building. Oh, let thy whole life reveal sincerity of motive, for he who strives with honesty of purpose, wields a power more potent for good than earth's mightiest chieftain.

"Whatsoever things are just." "Deal justly, and love mercy," giving to all their exact dues. If our minds are exercised in this direction, equity will govern all our dealings with others; we shall ever keep before us the divine ideal of righteousness, dispensing good to all mankind, without favor or partiality.

"Whatsoever things are pure." Upon this basis rests the whole structure of good thoughts. For this cause came the flood. "Their thoughts were evil from their youth upwards," and their whole lives were corrupt through sin.

How can we form a desirable character blameless before God and men, unless its foundation is in purity. The

foul germs of impure thoughts spring up to blight every good thing; to despoil and mar the fair image of God.

Let us look well to our thoughts, and above all things be chaste in our imaginations, then will our whole being be illumed with the light and truth of God, for where sin reigns He cannot dwell.

"Whatsoever things are lovely." If we think with admiration upon those qualities and graces which adorn the spirit and make it angelic, we shall strive earnestly to incorporate them in our lives, then we shall indeed be lovely and loveable.

"Things that are of good report" concerning our brother or our sister, let us delight to contemplate, nor listen to the voice of slander which ever seeks some trifling flaw or blemish, to mar or defame the reputation of those who are striving to live uprightly. "If there be any virtue, and if there be any praise, think on these things." Look ever for the good, and blame only where duty and necessity require it, and then let our reproof be given in the right spirit and manner.

If we realize that "Our happiness depends upon the quality of our thoughts," we shall guard the secret springs of action with care and concern, remembering that out of them are the issues of life.

Mt. Lebanon, N. Y.

HEAVENLY LIGHT.

MARTHA M. BURGER.

THE shafts of the morning—bright sunbeams of day—
Too soon from the sky fade like visions away,
And fair sunset glories melt in the twilight
While softly drops o'er us the curtains of night.

The star-lighted heaven's expanse we behold
Like a vast scene in grandeur and beauty unrolled,

Thus are we surrounded by day and by night
With blessings unfolding, to gladden our sight.

And while thus enveloped in sunshine and shade,
With glory reflecting from hill-top and glade,
We'll look to the fountain whence light has its birth,
And gather the rays that illumine the new era.

Our souls shall rejoice in a heavenly light,
And stand in its brightness redeemed from all blight,
No longer enshrouded by darkness within,
We'll rest in the joy of a life free from sin.

Mt. Lebanon, N. Y.

OVER AND OVER AGAIN.

AGNES E. NEWTON.

Over and over again
The self-same lessons are taught;
Over and over again
Until in the mind inwrought.

CREATION, in its every phase, is one grand repetition of the Divine plan. Well might the wise preacher declare,—
“The thing that hath been, it is that which shall be done and there is no new thing under the sun.”

“Practice makes perfect,” is a truism that cannot be disputed, and it is the over and over again, so to speak, that reveals the hidden treasures of knowledge, new to the discoverer, but as old, in reality, as the Eternal law, by which they were fashioned.

The world's benefactors, in all ages, have been found among those, who have worked at their task “with a resolute will, Over and over again.” We find this theory aptly illustrated and sustained by the story of a certain King's observance of the persistent spider.—The persevering efforts of the great Naturalist in boyhood wisely directed by an excellent teacher, in dissecting and studying the first specimen of Natural History examined by him.—The success of the famous tragedian and elocutionist, in being able to render, with such marvelous effect, the Lord's prayer

after thirty years of devoted study.—The brilliant achievements of the Swedish Nightingale in the realm of song after repeated disappointments and defeats in early life; and surpassing all these, and other examples equally worthy, the untiring devotion of the disciples of truth, who amid the most cruel forms of persecution have investigated the labyrinths of social, moral and religious science; revealing truths which have rent the veil of superstitious darkness; guiding humanity from error into the perfect light of God.

Then welcome the labor, as well as the results of the tireless unceasing “Over and over again;” ever bearing in mind that we are following in the footsteps of the Master who never wearied in performing the mission of his Heavenly Father; which was so imperfectly understood and appreciated even by his immediate followers.

The cup of cold water given in the name of a disciple, the unselfish act, kindly word and earnest prayer, repeated “over and over again,” will insure ultimate success and an entrance to the pearly gates where will await the blessing of Him who uttered the golden text, “Be ye therefore perfect even as your father which is in heaven is perfect.”

Canterbury, N. H.

WHERE IS THE CROSS OR SELF-DENIAL!

MARY WHITCHER.

If works of all around me
Were perfect, good and right,
And I were treated kindly
Without a scowl or slight,—
If food and drink and clothing
Were ample and to spare,
Why should I not be loving
Having no cross to bear?

But is our goodness tested
 In such an easy way,
 Or do we need the trial
 That's common day by day?
 The fitfulness of children,
 The vanities of youth,
 The tempest of a manhood
 That's battling for the truth?
 Ah more, the change of fortune,
 The highest hope cut down,
 The poor and faulty equal
 Or greater in renown.
 All trials ours, borne patient,
 And Christian love bestowed
 On all who're traveling with us
 And have with us one God.

Canterbury, N. H.

REFLECTIONS AND MEDITATIONS.

CHANCY DIBBLE.

WE often hear from good Brethren and Sisters, repining words and sentiments of regret, on account of the few faithful souls who compose our number. Temporal business is suspended, and places of care vacated, for want of numbers to bear burdens; and even spiritual and Divine worship, sometimes goes lame, dry, insipid, barren of inspiration, and flat, because of the few who are able to meet and take active part in the worshipful exercises.

But, is this state of feeling proper and wise? Is it not greatly erroneous relative to the real work which we are in? 'Tis true, however, that Christ, when on earth, seemed to lament over the same afflicting view, particularly when he said, "The harvest indeed is great, but the laborers are few." Also when he mourned over Jerusalem, saying "Oh Jerusalem, how oft would I have gathered thee" &c. But what do we perceive in his motives, save a spirit of sympathy and yearning for the souls

of his mistaken and self-righteous kindred—the Jews?

If he was possessed of any other motive, surely he never manifested it, or seemed to feel any uncommon desire to increase the number of his followers. He knew that the light, power and testimony of salvation was embodied in himself, and his few disciples; and that this light must inevitably, illumine all honest, candid souls, in the progress of its increase, from time to time, as souls obey the measure of truth, and walk in the light to them revealed.

Apparently, his disciples had better success in obtaining proselytes, but, they soon found that the purity, virtue, and godly examples of a few, was of more consequence and advantage to the Christian cause, than great numbers, with very limited obedience to its precepts. God designs to have a pure people on the earth, patterns of righteousness; and, through the instrumentality of such, to enlighten the world of mankind relative to the true Order of Christ.

But the salvation of the human race in great numbers, appears yet to be far distant, yet as certain as day follows night. God will accomplish that in his own time. Yet this must greatly depend upon Zion's travel, and the purity of souls therein.

Through the telescope of prophecy, and spiritual discernment, we can plainly perceive the light of Zion spreading, not only in spiritual views and doctrines, but in real gospel principles, which constitute the foundation of Christ's true kingdom. These are being perceived and believed by thousands of candid, sincere souls. This, I think, will not be disputed by any true Believer who has watched the moving of the spirit

upon the ocean of society's troubled waters.

In every nation, he that feareth God and worketh righteousness is accepted of Him, not only as his peculiar people, to whom He has, for a peculiar purpose, made manifest a glorious light, by which they know and understand the whole mystery, root and foundation of sin, and the requirements of a full cross against it; but such are dwellers about Jerusalem, who hold a kind of spiritual union through the connection or instrumentality of invisible spirits from whom they derive a measure of light and comfort, in living up to the dictates of their best faith; they pray with their faces towards Zion, and their course is thitherward.

Now the temporal glory and beauty of Zion however important it may be; her natural improvements, and outward order; her spiritual worship, her divine gifts and sacred melody, all sink into insignificance in the scale of importance when compared with that pure love and charity for lost souls which the true gospel children, who have suffered in tribulation for their own purification, are alone able to feel. This disinterested and yearning spirit for the salvation and happiness of all souls, our Savior and blessed Mother possessed, in a superlative degree. All our first spiritual parents, according to their measure of baptismal anointing into this parental spirit, also consecrated their lives, through sufferings, for the birth of precious souls into the kingdom of God.

Our Savior vehemently reproached the Pharisees of his day, on account of their bigoted zeal relative to outward sanctity, and the over zealous observance of traditions, rites and ceremonies, even those given by Moses, while at the

same time they passed over justice, mercy, truth, and the love of God, and bound others with heavy burdens which they would not even so much as touch with their fingers. And St. James declares, "Pure religion and undefiled before God the Father" to consist in sympathizing relief to the fatherless and widows, who were in poverty and affliction, and to "keep unspotted from the world." Jas. i., 27. Also Ezekiel, 34th. chap. "Woe to the shepherds of Israel that do feed themselves; Should not the shepherd feed the flock? Ye eat the fat, and ye clothe ye with the wool, but ye feed not the flock! The diseased have ye not strengthened, and neither have ye healed that which was sick."

Therefore, must we not conclude that the real and true work of God is not so much in outward form, grace or beauty, not in mere words or sounds, but in charity, mercy, love and forbearance towards lost and repenting souls. Brotherly and sisterly love, gospel friendship, a meek and humble deportment before all men; a harmless, loving spirit and a godly example, are virtues of most value, and of greatest consequence, as evidences of the genuineness of the Christian profession, and from these qualifications, weak and hungering souls may reap durable strength, courage and sustenance.

It is written that God's people should be "a peculiar people," and, it would almost seem that each individual child of God, or, in other words, such as are truly called to Zion in this day, are very peculiarly endowed, if not in their natural creation and organization, at least, they (each one) appear to have been rather peculiarly prepared, through some

ordeal or process of light and conviction, at, or previous to entering the gospel field, or door of confession and repentance. Now this peculiarity or eccentricity, whatever it may be called, may in some cases perhaps, be necessarily qualifications to fit them for the station they were designed to fill; for such persons are frequently found to possess some rare, remarkable, and choice virtues, which perhaps, we freely ascribe to them, yet they are sometimes so curious, so strange, so peculiarly gifted with some peculiar impression spiritually, and operations so zealous in some particular respects that to some they appear abnormal, and a pharisaical spirit would feel like shutting them out of union and fellowship.

But such an unbrotherly, unchristian-like, uncharitable spirit and feeling is a stumbling-block to inexperienced souls, and debars from that enjoyment of sweet social communion which is of greatest importance, and productive of greatest evidences of our discipleship; for, "by this shall all men know that ye are my disciples if ye have love one to another." "Charity suffereth long and is kind, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth in the truth." &c.—1 Cor. xiii.

May God be merciful to his Zion, and so prepare her inmates, that when honest, seeking souls come to her courts under true conviction, they may find her sons and daughters clothed with this gospel spirit of our Heavenly Parentage that they may behold no stumbling-blocks.

And whatever may be the outward adorning and temporal prosperities of Zion, above all let the spirit of our Savior and blessed Mother Wisdom gov-

ern the movements of all of Zion's children and a lamblike, meek and loving spirit be visible in all their intercourse and dealings with each other, both in private and public. "Comfort, comfort ye my people." "Lovest thou me? Feed my lambs."

Waerwilt, N. Y.

STRUGGLE UPWARD.

MAY MYRTLE.

BETTER to struggle and toil up hill,
Though heart grows faint, and fingers bleed,
Than rushing go—like the mountain rill—
Downward, with eager, headlong speed.

Stem the swift tide; never idly drift;
In life's great conflict strive to win;
Cling to the oar, in the rapids swift,
And fight your way from their roaring din.

Pull with a will, strength conquers all:
Keep up the stream, beware the sands!
Row for your life—out from the fall—
Keep to the right with steady hands.

Who can say that you shall not win?
Watch the beam of the guiding star;
Steer from the quicksand shoals of sin—
There, just there, is the harbor bar.
—*The Alpha.*

Correspondence.

WILTON JUNCTION, IOWA,

Mar. 24, 1888.

DEAR FRIENDS:—Will you be so kind as to answer a few questions I wish to ask you?

I saw a little pamphlet giving some history of the Shakers. It says that the Shakers believe that the second coming of Christ was made manifest in the person of Ann Lee, their founder, more than a hundred years ago, when she came from England and settled near Al-

bany, New York. Have you a book that describes the life of Ann Lee? Please let me know the price of it. Have you a book describing all about your religion, your belief and church doctrine! Let me know the price of your catechisms &c.

Do your people diet any, or are you particular what you eat and drink? Do you take medicines when sick; or are you like our Water-cure people, that do not believe in taking medicines when sick? Some water-cure people believe we should not use the flesh of animals: they think we ought to live on bread, milk, cream, butter, eggs, fruits and vegetables.

You have probably heard of Emanuel Swedenborg; he started the denomination of Christians called Swedenborgians. Swedenborg was a vegetarian; so says White's Life of Swedenborg; neither was he ever married. I think he was a great and wonderful man. You can get 'Life of Swedenborg' for 25 cts; send 25 cts. to J. B. Lippincott & Co., book publishers, Phil., and they will send you the book free of postage.

Did Ann Lee recommend your people what to eat and drink, or did she tell what was best for mankind to eat and drink in this world? Did she receive her religious doctrine from the Lord, or from angels?

Please give short answers to my questions, or part of them, as you think proper. Please write soon.

Yours truly,

JAS. R. KEEFOVER.

What sad regrets and keen remorse the wake of pleasure follow. M. J. A.

SPEAK well of all, and ill to none.

MT. LEBANON, N. Y., MAR. 31, 1888

JAMES R. KEEFOVER, RESPECTED FRIEND:—Your letter of 24th. inst. is received and read. I will send "Ann Lee"—a book—and if you will remit \$1.00 I will send "Tests of Divine Inspiration," in addition to some other matter for the \$1.00.

About physiology and hygiene, and many other things—Mother Ann Lee and her little company of eight, who came from England with her, did not touch or teach it. Chastity—celibacy—for the married and unmarried, she enjoined, taught, and practiced. Community of goods was also put into practical operation, and has been successfully carried out by seventeen societies—sixty families or communities. Peace principles, putting an end to wars and fightings, private and national, are incorporated into their everyday life by all Shakers, collectively and individually. Labor—industry, and economy, are equal upon all members, including all the officers of the institution. There is no exception. Land, labor, food, lodging; care of each other in health and in sickness, are equally enjoyed.

These elements and principles constitute the foundations of the first of seven cycles, through which the Gospel will pass, before full redemption from the number of the beast—666—is attained. There are so many forms of evil humanity are now suffering under. Would it have been wise to attack them all at once? "No man can see God and live." A full view of ourselves, as God sees us, would annihilate us. The children of Israel could not bear the sight of Moses, after he had been with the God of Israel for forty days. The voice of that God so frightened them,

that they fled away in great haste. And if they could not stand before Moses and the God of the Jews, how could they stand before the Father and Mother of all souls in all worlds?

We are just now laying the foundations of the Second Cycle of our Order. The trumpet—testimony—sounds longer and louder, warning the people to pull up the stakes and pitch their tents, to be ready to move from the old camping-ground to a new and more appropriate location—spiritually. The new foundation stones will be laid upon those already laid in the first cycle.

1. There will be a limitation of the land to the needs of the people. In other words, the people will own and hold no more land than they can cultivate without hiring outside worldlings. 2. They will cease the use of all animal food, gained by killing. "Thou shalt not kill" is a command. 3. Intoxicating drinks, with tobacco, opium, narcotics, will be entirely dispensed with. 4. All poisonous medicines and drugs will be let alone. Food will be the medicine used, in all cases of physical derangement. 5. Proper diet, with pure air, day and night, good drainage to the dwelling-house, that should be so constructed as to breathe naturally, like a great mammoth. Bed-rooms, where thorough cleansing of bed and bedding can be effected each day. And pure water, free from foreign matter. These will be amongst the good things of the coming cycle. And the gift of healing for all such as will go and sin no more, will be ever present in any time of trouble.

About the book, I shall probably obtain it; but do not expect that its theory equals our practice.

I have no reason to believe that there is so perfect a state of sanitation anywhere in America as exists at the North Family in Mt. Lebanon, Col. Co., N. Y.

Respecting Swedenborg, we can probably give you valuable information at a proper time; but enough for the present. Solomon says, "If thou hast found honey, eat that which is sufficient for thee. Why shouldst thou destroy thyself?"

Respectfully,

F. W. EVANS.

[The following interesting, social and theological letter, is from the pen of our beloved brother, Elder William Leonard, of blessed memory, and will no doubt give pleasure to many of our readers. Ed.]

SOUTH GROTON, MASS.

DEAR BR. JAMES G. RUSSELL;—I have not forgotten our agreement to exchange a few lines, and by no means have I forgotten my correspondent; so far from that, I think that there has not been a week pass since I was at your place, that I have not been favored with a tender recollection of yourself, the young Brethren and Sisters, and your more matured Brethren and Sisters. When this vision of the past flits across my recollection, I never fail to desire your prosperity. I discerned among the young, powers, which when developed and more perfected by experience, will enable them to do much good to themselves and others; and I have prayed that their growth might be steady and their prosperity certain.

The Bible record of the past you say is not as reliable to you as nature's universal law. This is not to be wondered at, and I know not why it should be censured. If you were able to confide more in the whole chain of history, of

God's past dealings with his covenant people, perhaps you could draw support to a greater degree from past inspiration, as well as from the laws of the universe; thus the difference would be in your favor.

Your faith in the promises and prophecies given in scripture is creditable to your candor and good understanding; as some say, "to your head and your heart;" this reliance will be a strength to you in coming years.

I do not marvel that you suppose the sacred record lays a foundation for divergent theories; the land, if religion divides much more, will be filled with theoretic creeds. There are millions who pour out gold like water to build up these broken fragments. Where light has not scattered its rays to teach men the whys and wherefores of seeming conflicting statements in the scriptures, these clashing creeds will exist to darken the spiritual horizon. As the Bible is in great measure a compilation of revelations given through different mediums, why should we be surprised to learn that there are discrepancies. If it has been so with us why not so with other chosen witnesses.

If well understood I think that there is nothing in the 8th. chapter of Heb. that has any bearing at all to conflict with the doctrine of mediatorship, but exactly the reverse.

The first patriarchal covenant being broken in the starting family relation or kindreds of the earth, when the second was given to Moses to cross the race into nationality, it necessarily had to be defective in the extreme, to meet the depraved animal condition of man. This being so, Paul speaks of a more perfect, first Christian covenant given

under Jesus, and predicts finally the more perfect, second covenant to be given in the last days. In this last period he promises "Unto all who look for him he will appear the second time without sin unto salvation." All these epochs show clearly the leading mediators with whom these covenants were made; but the subject opens so wide a field for investigation, that it would be difficult to condense it in the contracted space of one, two or three letters.

You ask, "Is tribulation a necessary part of the Christian scheme?" My answer is, I think not. If you should ask me if it is a result of man's loss and the gospel travel, I should return a different answer. In nature entirely out of God's order, there is not a "thus saith the Lord," that impels or restrains him in generation; and he desires none. All his antecedents were sinful, which leaves him in impenetrable darkness respecting God's generative law; consequently man's nature is perverse. When called into the gospel, then the business before him is to travel out of a nature "that never was subject to the law of God neither indeed can be." Now, my friend, if any one can take such a nature and destroy it without suffering, it must be acknowledged that he has made a greater discovery than to have brought out a perpetual motion. The candidate for salvation must bear the common cross laid upon all the household of faith and if any can do this without frequent mental anguish and sorrow I do not think that God or any good spirit would object to it. It seems that Jesus found no way to gain redemption on this system of self-denial made easy.

Paul speaking of the spiritual travel of Jesus said, "He offered up prayers

and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Though he were a Son yet learned he obedience by the things which he suffered." Heb. v., 7, 8.

It appears that we all have to tread the same wine-press. Still with you I do not think that God created in man the necessity to bear and to suffer. Man was created upright in nature and had he so remained till as John saw "a door was open in heaven" for him to pass through and travel from that state into the gospel state, I think we would have heard but little about his great sufferings. He certainly would have been a different being, consequently would have had a different travel.

I have passed hastily over these pleasant and well meant queries to secure time, and space to notice one point in your letter at some length. You say, "I am no candidate for theological distinction, no teacher, but simply a plain farmer with a desire for spiritual knowledge." I doubt not you are well aware that the labors of the husbandman or any other hand labor practiced under our order can be worked up into one of the most important theological principles ever incorporated with the Christian life. It is generally thought that Mother Ann was the originator of hand labor for Christians, I think differently and in raising such an inquiry we will endeavor to get up a plain, common sense conversation.

HAND LABOR CHRISTIAN THEOLOGY.

It is our privilege not only to inquire but to understand how every principle was introduced that we are called to practice. It has been said by our deep-

est thinkers and best theologians that Mother Ann introduced no principle that Jesus did not introduce before her. Evidently Jesus planted the germs or see every principle on which the New Creation is to be built and stand. Therefore it was his work to plant them on earth and it was left to Mother to bring them to perfection. Among the most important of these confessedly stands hand labor. Our inquiry will be, Did not Jesus and the Apostles introduce hand labor as a Christian principle into the primitive Church by practice and injunction.

THE PARENTS OF JESUS WERE POOR WORKING PEOPLE.

They had their life experiences evidently among the lowly; they dwelt in Nazareth the most inferior district in Jewry. However upright, they exerted no great influence in society; for when on a religious pilgrimage, they were compelled to find lodgings in a manger where the Redeemer was born and where the shepherds were sent to bow in simple worship to Jesus. Joseph being a working man knew well the privations of the needy. When Jesus was entering public life as an inspired teacher, a simple incident presents to us the occupation of his father. With power and authority beyond the Scribes he came out and declared his mission and immediately the inquiry went round, "Is not this the carpenter's Son." Matt. xiii., 55.

JESUS LEARNS A TRADE.

Dr. A. Clark says, "Among the ancient Jews every father was bound to do four things for his son. 1st. To circumcise him. 2nd. To redeem him. 3rd.

To teach him the law. 4th. To learn him a trade." This last was founded on the following just maxim. "He who teaches not his son to do some work, is as if he taught him robbery." Then, this requirement was squared alike upon the rich and poor by the law of God. Joseph evidently taught Jesus the same occupation at which he toiled for his daily bread. After he had ended the affair at the temple with the Lawyers and Doctors and had been admonished for marking out his own course he passively returned from Jerusalem with his parents and came to Nazareth and was subject to them. Luke ii., 51. Then between the ages of twelve and thirty years Jesus perfected himself as a tradesman, in the Village where he was brought up, Luke iv., 16, for when he began his mission many were astonished at his wisdom or knowledge and said, "Is not this the carpenter, the son of Mary." Mark vi., 3. And they were offended at him. They considered him of too low origin for a divine teacher, too unlearned a laboring man, hence they looked down upon him and set him at naught.

How little thought Jesus and others when he was toiling through long hours in youthful life that the very hand labor he was performing he would eventually be called upon to establish as a cardinal principle in the Church to aid in the salvation of the human family. Yet such has been the fact in the first and second advent and will be till the last offer of redemption is made.

THE HABITATION OF JESUS.

John the Baptist met Jesus as a stranger (for he said, "I knew him not,") and in the act of baptizing him John re-

ceived the sign from the heavens which taught that he was the Christ. The day after his baptism, John stood in company with two of the disciples and directing their attention to Jesus, said, "Behold the Lamb of God," and the two disciples followed Jesus. Jesus turned and said to them; "What seek ye?" They say unto him, "Master where dwellest thou?" He evidently had a home, an abiding place of his own, a then present residence. He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day, for it was the tenth hour. John i., 37, 39.

Jesus could entertain his friends the disciples whom he invited to his residence; there he welcomed Nicodemus, who came to him by night, and no doubt others. He could provide for them a day, and if so he could have kept them longer. He could say as said Peter, "silver and gold have I none." Then he must have supplied his humble residence by his own industry. From this item of history we may more than infer that the disciples first saw and began to study the equalizing principle at the humble home of Jesus. They saw it was founded on industry, prudence and Christ like liberality. John seems to refer to this early state of things when he says, "That which was from the beginning, which we have heard and looked upon; for the life was manifested and we have seen it." 1 John i., 1, 2. Here seems to have been the starting ground of Christian community, the gathering at pentecost, the Church at Jerusalem and among the Gentiles was an outgrowth from this.

Mother Ann was prepared by prophecy, and suitable provision was made for

the coming of the Believers. This was one of her strong arguments to prove her mission. With the facts before us we may conclude with safety that Jesus did as much to prove his mission. At the habitation of Mother Ann, the Believers first studied Christian community and a universal brotherhood, while the present expanded state of our order, shows a far riper growth. Thus though ages roll between, with changes, overtures and the downfall of empires how beautifully succeeding degrees of inspiration bring out the same truths and their results corrected and improved by the Almighty Authors.

THE APOSTLES WHEN CALLED WERE
WORKING MEN.

All the disciples, or learners, were working men without doubt by design, instead of accident. We have no knowledge that any were agriculturists, but they were made up of fishermen, tax gatherers and perhaps other laboring men. As they were to practice hand labor as leaders in the Church, it was evidently desirable that all should have this qualification to start with. For we can show positively that this important requisition was laid upon all who were called Apostles, after they commenced their Christian ministry, not excepting Paul who was brought up at the feet of Gamaliel.

(To be continued.)

CHARITY.

AMELIA J. CALVER.

"Charity shall cover a multitude of sins."
1 Peter, iv., 8.

"Go," said a master-builder to two artists in his employ, "prepare those two

blocks of variegated marble for my temple. They are to occupy important places: make them beautiful."

Each alike anxious to obey orders earnestly bent his energies to the work before him. The one on the right whose work faced the south, and the sun saw beauty in the various colors of the marble, and after overcoming the unevenness of the surface, brought out its rich beauty by polishing. The bright warm sun shone down upon his labor; he saw the work of his hands and was satisfied.

The other whose work faced the north, consequently in shade, saw only blemishes in the variegated spots, and with gouger sought to remove the imperfections; but every effort proved of no avail, for the rougher the surface the more ugly the dark lines, and at last finding his marble nearly perforated, in his attempt to find the terminations of the colored veins, he gave up in despair.

Mt. Lebanon, N. Y.

FOR THE MANIFESTO.

MY HOPES.

MAUDE WENTWORTH.

I HAVE hopes of a happier future,
Hopes for a brighter day;
When the sunshine will once more gather
Around my lonely way.

I have hopes for the land of Canaan,
Hopes for that beautiful shore;
Where with all my sorrows ended,
I shall rest forevermore.

I have hopes of a sure redemption,
In the mystical by and by;
I shall soar to beautiful mansions
In the kingdom of God on high.

I know that the great hereafter,
Will be everlasting day; [garden
And the flowers that bloom in God's
Fairer than those of May.

SILENCE is better than contention.

THE MANIFESTO.

AUGUST, 1888.

OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for specimen copy, free.	

Editorial.

DISCIPLINE THE THOUGHTS.

THOSE who are interested in the promotion of peace and happiness among their fellow men, will willingly exercise a little care for the benefit of their own cultivation and as anxiously assist, so far as they are able, in establishing a love for the truth and no less an interest for a thorough discipline over the thoughts.

Idle and impure words are the legitimate offspring of a class of thoughts of corresponding character. The Psalmist was, without doubt, dwelling with solicitude upon this subject when he penned that worthy, godly admonition. "Keep thy tongue from evil and thy lips from speaking guile." So essential is this in the preserving of peace among mankind, that to be doubly sure of success in self-government, we make this petition, "Set a watch, O Lord, before my mouth: keep thou the door of my lips."

Certainly, the sons of God should

have a pure language, as this would go far to establish the truthfulness of their heavenly origin. Indeed, we may suppose this was the case, as a deviation so marked as to have every imagination evil, met with a severe rebuke in the early history of the race. "And God saw that the wickedness of man was great in the earth, and that every imagination of the heart was evil continually."

Such a state of the mind was a great departure from God's law, and culminated as we might have supposed it would, in the ruin of nearly all of the human family.

A discipline of the thoughts has been a subject which many of the inspirational writers of the Bible have kept, in all clearness, before the people. "Let the unrighteous man forsake his [unrighteous] thoughts, and let him return unto the Lord." He had gone from God. In all probability he had made friends of the wicked, and his thoughts were like the company he kept.

The advice of the prophet, "Forsake your wicked ways, change your thoughts and return to the Lord," was the only sure road to success. To justify the indulgence in thinking, having for a plea that a person cannot control the thoughts may have some force in a crude, vulgar mind, as the habit of drinking, gives a plea to the man that keeps company with social tipplers and is a constant visitor to the sample room.

If Jesus was correct, and we think he was, he knew quite well what he was anxious to cultivate among those who came to hear him. He said, "The good man out of the good treasure of his heart, bringeth forth good things." It is quite evident that such a man must

"delight in the law of the Lord," and take pleasure in having a strict discipline over the mind.

Books or conversation suggestive of evil or impure thoughts may so far corrupt the mind, as to change the whole course of a person's life, and like the fires of the hidden volcano, break out at a time and place when least expected. The indifference assumed by some persons in the remark,—"It does me no harm," may not terminate even so well as it did with honest old Tray, that was found in bad company. There is great danger in becoming familiar with any form of wrong doing. It may not seem particularly unpleasant at first, and may possibly elicit the approbative smile, but so certain as the influence has a tendency toward error, it will by farther development lead to ruin. The vivid illustration of this subject by the poet, is the very embodiment of truth.

"Vice is a monster of so
frightful mien,
As, to be hated, needs only
to be seen;
Yet seen too oft, familiar
with her face,
We first endure, then pity,
then embrace."

St. Paul in his advice to the church of Corinth, recommended the Brethren "to bring into captivity every thought to the obedience of Christ." Could he have spoken more directly to the point? His knowledge of the treatment of the Roman captives, gave great power to his form of speech. He had, in all probability, witnessed the triumphal processions where captive kings and queens, loaded with chains or with halters around their necks, were marched abjectly behind the car of the victorious monarch. These were brought into captiv-

ity, and so thoroughly subdued that they had not the least power to act. The apostle would have the thoughts as thoroughly under the control of the mind as these captives were under the conqueror. It was a forcible representation of the power of the victor and of the hopeless state of the captive. Corinthian soldiers of the cross of Christ who were engaged in the spiritual warfare, might with honor treat their evil thoughts as the victors treated their captives.

St. Paul says, secure every thought and allow those only to go from you that are in obedience to the spirit of Christ. If the teachers of two thousand years ago were so earnest in their endeavor to establish a careful regard for the thoughts, lest they corrupt the mind, we certainly should be stimulated to a much greater faithfulness in this respect.

It is with pleasure that we notice the agitation of this subject, and the formation of a society that can glory in this beautiful, evangelical motto,—“Keep thyself pure.” Gathering under the protection of the “White Cross” they can pledge, in all fidelity, with a promising hope of victory.

They agree to abstain, carefully and persistently, from all rude or impure language and from all coarse and vulgar jests. They not only promise to make this a special work for themselves, but also to assist all others in accomplishing the same. That an abundance of good fruit may be gathered by this society of benevolent, moral workers, will be the fervent prayer of every Christian mind.

Reverence is the golden clasp that holds secure the treasures of the soul. *M. J. A.*

He who obeys light obeys reason, and hath no cause to stumble. *M. W.*

Sanitary.

TO KEEP FROM BEING SICK.

PROF. A. B. SEVERANCE, the distinguished musician and dancing master, is a well preserved man of 64 years. He has a bright eye, elastic step, handsome face, long, flowing white beard, and hair of the same color that falls in heavy locks upon his shoulders. He is a man who will attract attention in any crowd. He is a fine conversationalist, and has some queer notions, but he can't be called a crank for he never obtrudes his opinions upon others unless he is asked to give his ideas about various social matters. A reporter of the *Review*, desiring to learn how he kept so healthy and well preserved, interviewed the gentleman on the subject.

"So you want to know how I live?" said the professor in answer to a question. Well, we never eat meat of any kind, no fine wheat bread, no pickles or spices of any kind, no pie, cake or pastry, of any description, and we never drink tea, coffee, liquor or even water at meal time. What do we live on? Well, we eat two meals a day—one at 12 o'clock noon and the other at 6 o'clock in the evening and we never eat a particle between meals. We partake of Graham flour bread, baked in various ways, oatmeal, cracked wheat, rice, potatoes and all kinds of vegetables, cooked in a great many different ways, and we never fail to have fruit of some kind on the table. We are vegetarians and you can readily see that the plan agrees with us for we are never sick. I have lived that way for twenty five years, and I have never been sick a day in all that time. I have never been forced to break an engagement on account of any physical ailment. I can walk a long distance without getting tired and I am in good trim throughout. I am a living example of the vegetarian theory. I do not use tobacco in any form and am strictly temperate in everything, but still I don't believe in prohibition, because I believe that every person should be allowed to do as he pleases in the matter of eating and drinking."—*Prof. A. B. Severance in Hall's Journal of Health.*

THE LORD'S PRAYER.

MAN all, his Father in heaven, sacred thy name. Thy Kingdom come. Thy laws the earth set on same as heaven. Day by day food give us. Rub out our works bad same as we forget those who do unto us bad. Lead us not in roads bad; keep us in roads good, for Thine the Kingdom, Thine the power, Thine the glory, forever. Done.

[S. F. Hadley who has given some forty-two years of his life as a missionary among the Indians, has perfected a system of gesture language, and invented diagrams which the Indians can read, as we read pictures of objects. Ed.]

THE SURRENDER.

ANNIE ARMSTRONG.

I HAD long of sin been weary,
And my heart was very sore,
When I stood one early morning
Outside a chapel door.

And the chant came floating outward,
"Leave all and follow me."
And I thought if I should enter
Perhaps I should be free.

So I knelt low at the Altar,
And laid my treasure there;
One by one, with sadness, slowly,
For some were very fair.

But one was so very precious
That I kept it, I was weak.
And I thought, sure all the others
Will give the peace I seek.

I rose and left the Altar,
Hoping I should be blest,
But my heart was just as heavy
And my soul received no rest.

Then I built a grand cathedral,
And gave alms far and wide,
But my wishes were not granted,
Nor my bright hopes verified.

And none of my mighty efforts,
None of my patient thought
Gave to my spirit comfort,
Or brought the boon I sought.

And I journeyed the wide world o'er
In search of the missing peace,
Toiling from morn till ev'ning,
And finding no release.

Till I came again one morning
To that little wayside place
Where I had left my treasures,
Hoping to meet his grace.

And I heard again the music
Of the chant, "Leave all for me,"
And I cried, "I will, my Master,
If thou wilt make me free!"

Once more I kneeled at the Altar,
And bowing low my head,
I dropped my cherished treasure;
Then all my sadness fled,

And suddenly all around me
With radiant glory beamed,
And my heart so filled with rapture
And wonder, that it seemed
That the very gates of heaven
Were ope'd unto my soul,
And the peace that passeth knowledge,
Came down and made me whole.

Mar.

RESISTANCE OR NON-RESISTANCE.

In an extract from Prof. E. D. Cope, published in *UNITY*, some time ago, I find these words: "If resistance to evil were more general, the world would be better." I say unto you, "Resist not evil," are the words of Jesus. Now do Jesus and Professor Cope teach antagonistic doctrines? If so, I must accept the teachings of Jesus rather than of Professor Cope. Did not the Shakers resist evil in the most effectual manner, and in the spirit of the precepts of Jesus, when in their early history, they faced their persecutors, not with swords and clubs in their hands, but with stern and stinging rebuke, telling their persecutors that they were contending against the spirit of truth, against the teachings of Jesus, against their own sense of right, when they scourged, imprisoned, fined and tortured them for no crime of theirs, for no harm they had done, or wished to do, but because they

worshiped God according to the dictates of their own conscience, and taught the members of their community to obey to the letter the precepts of Christ? It seems that this kind of resistance towards their enemies and persecutors proved effectual in quelling their hate and enmity, and soon made them their defenders and friends. We wish that Professor Cope would explain the exact methods we are to adopt in resisting evil. Are we to resist evil by doing evil? Is the old Mosaic code, "an eye for an eye, a tooth for a tooth," to be practiced now that Jesus has given us a different and, as we think, a better rule to go by?—*J. S. B. in Unity.*

THE most widely known author in the Russian Empire, Count Tolstoi, has resigned from the military service, and, retiring to his estates some miles from Moscow, is engaged in the peaceful pursuits of agricultural life and in writing essays and books, which he believes will benefit the people far more than the pursuits which formerly so engaged his attention. What brought about this remarkable change? Simply the study of Christ's Sermon on the Mount, with the resultant conviction that all wars were forbidden by the Prince of Peace. Great need there is that the rulers, legislators, and people generally of professedly Christian States should heedfully consider that explicit declaration of our Lord: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight."

JOSIAH W. LEEDS.

Phil., U. S., in *London Herald of Peace.*

[Contributed by Wm. L. Lincoln.]

THE TESTS WHICH GOD PUTS.

THE cross which God puts upon his children is always their human nature. The tests which God puts to his children are always whether they will yield to their human nature, or forsake it and lay hold of the Divine. This does not mean self-inflicted punishments or crosses but God-appointed trials. There is no merit before God in self-inflicted trials, discipline, or punishment. God only knows how your human nature is to be

changed, and He only knows what trial or test or cross will be most effective to do it with. When the offering is laid on the altar of sacrifice it remains there perfectly passive; the fire must be put to it by another's hand and it must be crucified from without. Every child of God will be tested, and the eye of God will watch to see if it yields, simple and willing to have its human nature burned away, or whether it will yield to its human nature and thus sacrifice the Spirit of God.—*Words of Faith.*

SECRET THOUGHTS.

ELLA WHEELER WILCOX.

I HOLD it true that thoughts are things
Endowed with being, breath and wings,
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessing or its woes
Like tracks behind it, as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by and by
Like some March breeze whose poison breath
Breathes into homes its fevered death.

And often you have quite forgot
Or all outgrown some vanished thought;
Into some mind, to make its home
A dove, or raven, it will come.

Then let your secret thoughts be fair—
They have a vital part, and share
In shaping worlds and moulding fate;
God's system is so intricate.—*Truth.*

[Contributed by Elder J. Dibble.]

MARCH OF LIBERTY.

THE cause of human redemption has its pioneers in every generation from Israel down. Succeeding ages, liberty had its advocates. That nation which advanced according to light, prospered and escaped the curses due to tyranny.

In Russia, in England and in our own boasted land of liberty there is a call for reform.

Monopoly threatens to control Government and all business enterprise. Seats of Government are becoming theaters of amusement and dissipation, where aristocracy is encouraged and license is granted which makes widows and orphans, and fills prisons and almshouses. The toiling millions are asserting their right to live and breathe, think and speak, and possess an honest compensation. Men are advocating the right of the poor to a portion of the soil upon which they were born.

The struggle of the masses is for existence and subsistence. It is no more nor less than the spirit of Moses praying the modern Pharaohs, to let the oppressed go free, to inherit God's blessings. Will they find relief, or shall the result of tyranny follow? We hear from every pulpit that if Christian love prevailed it would bring the Millennium; but how is brotherly love practical, without equality? Is aristocracy on one hand, and destitution and servitude on the other, congenial to brotherhood? Does the possession of millions give a Christian, license to lord it over his fellows? Slavery said so. The millionaires say so. Humanity, says so. Christianity says, Nay; God is just to his children. The rich man and Lazarus will have their deserts.

"Oh men of wealth and station,
Heed how you use your power,
For clouds hang o'er our nation,
That foretell a sifting hour.
There are little children pleading,
For the precious bread of life,
And souls the wine-press treading
In agonies of strife.
There are weary wives and mothers
Whom the world might cheer and bless.
There are lone despairing brothers,
Whom your luxuries oppress."—*Selected.*

To violate Thy laws

In vain we cry to Thee,—
Effect will follow cause,

Whatever it may be,—*M. W.*

If a friend tells you of a fault, believe it, and a little more; if an enemy, still believe it and a little less. *A. J. Calver.*

NOT WORTH MINDING.

THERE are persons who deem it best to treat the questions of doubters and the arguments of unbelievers with silent contempt. They say that they are not worth minding. So a farmer might say that foxes and mice were not worth minding; but what if he finds his poultry and grain disappearing through the agency of these despised marauders? What if he finds that he must make war upon them, or abandon his produce and his property to their ravages?

Anything which leads men astray from God and into darkness and sin, is worthy the attention of Christians, and if we were disposed to be astonished at anything in these days, we should look with amazement on the inaction of professed followers of Christ, while infidelity sweeps in around them like a flood.

For one or two persons to attempt to stem this torrent, seems like undertaking an impossibility. Individuals can only hope to do their *own personal work*. This work we propose by the grace of God to accomplish, whatever may be the neglect and indifference of others. And while many who bear the name of Christ are building their dividing walls and separating and scattering the flock of God, thus laying stumbling blocks in the way of sinners, regardless of the dying petition of Him who prayed that they all might be one, that the world might know that He was sent of God; we hope to do our little to oppose these evil tendencies, by convincing gain-sayers, and seeking to turn the wicked from the error of their ways.

Of course a few single-handed workers without wealth or influential connections can hope to do but little; but if those who have means and opportunities neglect the work, those who *see the need* must do *what they can to meet it*, and ask the Lord to raise up others who can do still more. Pray ye the Lord of the harvest to send forth laborers into his harvest, and to make his people willing helpers in this great and important work.—*In Armory.*

MANY assertions do not make one truth.—*R. Pelham.*

AVOID DANGER.

A THOUGHTFUL man, once speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said: "I would freely give \$500 today if I could erase from my mind the recollection of that poem."

A young man was one day riding in a steamer down one of the world's broad rivers, when he fell into a conversation with a pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I became a pilot." "Then," the young man said, "I think you should know every rock and every sand-bank in the river." The old man smiled at his friend's simplicity, and replied, "Oh, no! I don't; but I know where the deep water is." It is not necessary for young men to have intimate and experimental knowledge of every sand-bank of moral danger, and every rock where character and hope may be shattered. It is enough to know where the deep waters are, the waters of purity, health, noble-mindedness, and righteousness; and with the Pilot of Galilee on board, the vessel will be kept in the deep waters.—*Christian Standard, and Home Journal.*

Juvenile.

ENFIELD, CONN., 1888.

DEAR CHILDREN:—"Take care of your thoughts and your actions will take care of themselves." What you love you think about: what you love, you strive to obtain. Good thoughts are like good air, invigorating and strengthening. "Pure thoughts produce their image on the soul, and a beautiful image it is." Pure thoughts are good company. Have as many of them as possible. The best guard against impurity of action is purity of thought. Every pure thought is valuable.

"When a thought comes to your brain,
That would place on life a stain,
Banish it from heart and mind,
For a purer thought to find."

Keep your spirits constantly guarded with

virtuous thoughts and no evil can enter there. "To near your God be pure in heart."

Cultivate virtuous thoughts and you will gain untold happiness—riches without measure. Fit yourselves for that home where you wish to go. Keep your thoughts pure and you will make progress toward a healthy body and soul. Thoughts produce actions, actions strengthen habits, habits form characters. The more you strive for purity, the better. If you have virtuous, loving thoughts they will write themselves in your faces and manners, and they may be encouraging to those who read them. Your lives will be spotless if your thoughts are pure.

Watch well what seed you sow, for from the seed comes the crop. Like will produce like. Watch against temptations, evil influences, all the wiles of the adversary. Otherwise there is no safety. Sow well, reap well. If the sowing be sinful, the harvest will be painful. If you sow thoughts that are impure, your harvest will be grief and sorrow. If you sow the precious seed of loving, virtuous thoughts, thoughts that will bear the fruit of truth and purity, you are sowing that which will yield rich returns. When you have for your companionship virtuous thoughts, you have an element of constant joy, and of constantly increasing joy. As you have sown, so shall you reap. The sowing has been in your hearts and lives, the reaping is there also. The precious fruits of the spirit are yours. If I have said that which will awaken in your hearts purer thoughts and higher aspirations, then am I blest and happy.

Your Brother,

DANIEL ORCUTT.

A CHILD'S EXPLANATION OF A TEXT.

CHRIST said, "If any man abide not in me, he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned." In the spring the dead branches of trees and vines are gathered and they are burned, and Christ took this illustration in his spiritual work and I understand that if I do not obey Christ's teachings and keep his golden rule, I shall be a little withered branch. G. B.

An Acrostic from Ephesians.

Grace be with all them that love our Lord Jesus Christ. vi., 24.
 Endeavoring to keep the unity of the spirit in the bond of peace. iv., 3.
 One God and Father of all who is above all and through all. iv., 6.
 Redeeming the time because the days are evil. v., 16.
 Giving thanks always for all things unto God and the Father. v., 20.
 Even when we were dead in sins hath quickened us together with Christ. ii., 5.
 Be ye therefore followers of God as dear children. v., 1.
 Proving what is acceptable unto the Lord. v., 10.
 Let him that stole, steal no more but rather let him labor working with his hands the thing which is good. iv., 28.
 And grieve not the Holy Spirit of God. iv., 30.
 That he would grant you according to the riches of his glory. iii., 16.
 That the God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him. i., 17.
Mt. Lebanon, N. Y.

DO BIRDS HAVE PHYSICIANS!

NANCY G. DANFORTH.

ONE day a little bird flew through the open window into the room where we were at work. In trying to get out again, it struck the window with such force as to fall to the floor perfectly stunned. We carried it out and placed it in front of the house where we could see if it revived. Presently another bird came and hopped around it, then going a short distance, would return as though seeking to induce it to fly; but all of no avail; the poor bird remained motionless. The well bird then went away, but soon returned with another bird. They both went directly to the little senseless bird and began to peck its head vigorously. This continued a few seconds, when the unfortunate bird seemed to recover, arose, and all three flew away, apparently quite happy.

Canterbury, N. H.

PURITY, sincerity, obedience, and self-surrender are the marble steps that lead into the spiritual temple.—*Bradford.*

PRIVATE devotion tends to improve the heart.

INVOCATION.



CANTERBURY, N. H.

1. O list, our Father, to our prayer, As humbly we draw near;
2. O may thy ho - ly spirit rest Up - on this chos-en few;

We ask thy strength the feet to guide, Thy love, which casts out fear.
And give us fer - ven-cy of heart, Thy per - fect will to do.

Take from us ev' - ry worldly strife, And give us sav - ing power To
We ask the gift of wis - dom, The pre - cious boon of love, The

cleanse the heart and bring the life To Thee hence-forth, for - ever.
chain of spir - it un - ion Con-necting with worlds a - bove.

Books and Papers.

WESTERN HOMESEKER & FARMER, published by Van B. Wisker at Osceola, Mo., has for its special features, Agricultural experiences in many states by many writers. Notes from the Farm, Ranch and Garden and the undeveloped opportunities in the Great South West.

It records the progressive movements of the Age, has Home talks with the Old and Young, and among an abundance of other good and useful things, gives space for reviews and literary Notices.

THE DRIFT OF THE AGE. Pith of the Celebrated Dix Lenten Lecture. Published by the American News Co., N. Y.

It is refreshing to know that a witness for morality is able to come forward, as in this case, and warn the people of their danger. It may need all this and more to arouse those who are drifting carelessly along the downward way.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Notable People of the Day; Intellectual and Moral Culture; A Note on the Pathology of Written Language; How Lavater Viewed Character; Funerals, Mourning Robes, etc. An Early Bird, or an Early Worm; Frederic of Germany; Summer Days at Wilderemar; Nerves; Is an Exact Science of Human Health Possible? A Vegetarian Speaks; Common Superstitions as Preventives as cures; Child Culture; Mysteries of a Soda Fountain; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, New York.

JOURNAL OF HYGEO-THERAPY. July. Contents. Principles of Hygelo-Therapy; Letters to Girls; The Convention; Dr. Gifford to Dr. Walter; Anti-Vaccination Department; Saturday Nights; Cell Life; The Voices; A Morning Talk, etc., etc. Dr. Gifford and Co., Kokoma, Ind.

HALL'S JOURNAL OF HEALTH. June. Contents. The New World Language; Breathing Exercises; Mind Cure; A Dream Realized; Implanting Teeth; Death of Emperor Frederic III., etc., etc. Office 206 Broadway, N. Y.

NORTH'S MUSICAL JOURNAL. July. A Singer's Promise; Wilkes-Barre Music Festival; Local Musical News; Musical History; Wagner's Theory of the Opera; Alice J. Shaw; The old fashioned Singing School; Band and Orchestra Notes, etc., etc. F. A. North and Co., 1303 Chestnut St. Philadelphia, Pa.

The Rev. G—M—, an old negro preacher living upon a plantation near Rochester, Ky., about twenty-five miles from Evansville, Ind., is creating considerable excitement among the negroes of that section by his claims to supernatural power and a revelation. He claims to be a licensed apostle of God. He

declares that he daily converses with the angel Gabriel, and that he has been delegated to lead all of his people back to their native land in the wilds of Africa, where they in turn are to evangelize all of the savages of the Dark Continent. He says that the hour for departure is near at hand, but the time has not been designated by the angel. The negroes are greatly excited, and though many are dubious as to these divine dispensations, they keep their doubts to themselves, as M— has always maintained a strong influence over them and his word has been law. What causes many to believe this modern Mahomet is the prophecy, remembered by the older negroes, that he made concerning emancipation. The fulfillment of that prophecy has been the secret of his long influence over them, and the additional fact that he is said to have prophesied the earthquakes last year, and the premonition of wonderful changes to be made in his race in the near future. Many of the negroes are getting themselves in readiness for the proposed hegira under the leadership of their prophet. M—is a negro of large experience and considerable intelligence.—*R. P. Journal.*

KIND WORDS.

THE MANIFESTO published by the "United Societies," at Canterbury, N. H., finds its way to our table occasionally. It is full of Christian spirituality, and we welcome it as we welcome the touch of a loving hand, and feel better within after having read it. Our subscribers should send for a copy.—*Western Homeseeker & Farmer.*

Deaths.

Joanna Vining at Mt. Lebanon, N. Y. June 14, 1888. Age, 86 yrs. 5 mo. and 17 days.

In Memory of Sister JOANNA VINING.

Our loving Sister pure and free,
Now dwells in realms of light;
As true, as truth itself, was she,
To principles of right.
She bore the cross, now wears a crown;
Her works have stood the test;
Been weighed, and is not wanting found;
Her peaceful soul is blest.

Mt. Lebanon, N. Y. H. R. Agnew.

Walter Vann, at the East Family, Pleasant Hill, Ky., July 4, 1888. Age 79 yrs. 10 mo. and 27 days.

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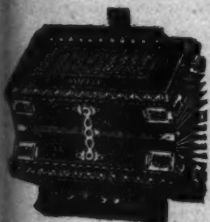
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